

Notes on some Rolarian Tribes. No. II.—By W. H. P. DRIVER.
The Koroas.*

Habitat.—Koroas are to be found scattered over various parts of Chutiyá Nágpur, from Palamu in the north down to the most south-western of the Native States. They are in various stages of civilisation, from the Birhor-Koroa of the jungles to the cultivator on the plains who prefers to call himself a 'Kisán.'

In Palamu they call themselves Korea-Munḍas rather than Koroas, and in Sirguja and Jaspur they like to be called Paharias, the name Koroa being looked upon as a term of reproach.

Language.—As usual when branches of any tribe become isolated, the Koroas in different districts have various dialects, and the following are a few samples of differences between the Baroai and Manipat Koroas.

<i>English.</i>	<i>Baroai Koroa.</i>	<i>Manipat-Koroa.</i>
White ant	... Bunumku	... Santi.
Bear	... Nunikmai	... Bana.
Blood	... Chala	... Balgi.
Bone	... Kod	... Jang.
Body	... Harom	... Sindir.
Cloth	... Pagi	... Sonhe
Hair	... Silik	... Ub.
Thigh	... Bul	... Tob.
Lie	... Lobra	... Buri.
Mouth	... Totna	... Ah.
Rice (cooked)	... Kode	... Jow.
Word	... Balda	... Barra.
There	... Inandera	... Hona.
Far	... Sanging	... Langka.
That	... Man	... Mader.

Traditional and Conjectural History.—The Koroas like other wild tribes know little of their own history, but they have traditions about the Mahádeo Hills, and the same fiction as the Asurs about their origin, *viz.*, that they are sprung from scarecrows. Their traditions also connect them in a distant way with the Korkus, Kurs, Saonts, Asurs and Beonarias.

When these aborigenes were driven south by the Aryans they appear to have been generally known amongst themselves as Kors, their word for man. The more eastern branch of the Kolarian race was in those

* [Continued from Vol. LVII, p. 7, of 1888. ED.]

days evidently known as Horo. To this day the members of the eastern branch can be distinguished by the use of H, where those of the western branch use the letter K. From the remains of brick and stone temples, it would appear that in ancient times small communities of Aryans used to settle amongst these aboriginal tribes, perhaps at first as conquerors, but afterwards on a more familiar footing, until with the lapse of time they became absorbed in the Kolarian population. Traces of mixed blood are plain enough amongst the population of this part of the country at the present day.

Authentic history.—The earliest historical fact we have in connection with the Koroas is, that in 1818 A. D., when Sirguja and Jashpur were ceded to the British by Appa Sahib, the Koroas, under a chief named Manawar Sing, were at war with the Rájá of Sirguja. Then in 1857 the Koroas of Sirguja went into open rebellion against the British Government, and one of their chiefs Dharam Sing was hanged after we regained the country. Again in the beginning of 1884 this same tribe (probably owing to scarcity) took to highway robbery and murder. The ring-leader on this occasion was one Katra, and he and three others, named Bandhan, Jitu and Ledra, were tried and hanged at Ranchi. Of the others implicated, two more, Dunde and Punea, were transported, and another Bandan received five years' imprisonment. It is said that in years when the hill Koroas crops were scarce, they used to pay a visit to the Rájá in a large body, armed with their terrible bows, arrows and battle-axes. The Rájá in those days was only too glad to get rid of them by ordering a general subscription for their benefit. Alas! now, gone are the days of "the good old rule, the simple plan," and the British are here to maintain law and order.

Divisions.—The Koroas are divided into several sub-tribes, the Pahariá or Bor-koroas, the Birinja-koroas, the Birhor-koroas, the Koraku-koroas, and the Koria-muṇḍas. All live amongst the hills and jungles and speak dialects of the Kolarian language. The Dand-koroas or Dih-koroas and the Agaria-koroas live on the low lands, and speak only a dialect of Hindí.

Food.—In the way of food, Koroas of the hills can eat goats, pigs, fowls, cows and buffaloes, but not snakes, or frogs or lizards. Only Birhor-koroas can eat monkeys. They all eat various jungle products, and many of them know of the medicinal properties of herbs, roots &c., to be found in their jungles. The following are the names of a few such medicines, *viz.*, Churaphal, Gethi, Bhourmali, Barkajeri, Harraphal, &c.

Religion.—Koroas employ three kinds of priests, who must, however, all be Koroas. The Pahan-Baiga is the head priest, the 'Pujár' is his

assistant, and the Dewar is the consulting priest. They also have Ojhas, Dains and Motis, *i. e.*, wizards, witches, and sorcerers, who deal with various kinds of spirits, and work on the superstitions of the people. The mediumistic powers of such people are supposed to be innate. Koroas worship the sun. Once a year in the month of November, the religious-minded Koroa goes out by himself, before dawn, to meet the rising sun, and without the assistance of a priest, he offers up a sacrifice of a white cock, upon an open field. The priests offer their sacrifices under the Sarna of sal trees, which is to be found near every village. Darha and Darhin are worshipped in the Sarna, and the hinduised Koroas of the plains worship Kálí in a temple. A red or spotted cock is offered to Darha and a red hen to Darhin, and to these are added a little 'Handia' or native rice beer, which the soul of the Koroa loves. There is also a Paht Deota or hill god who eats red cocks. On occasions of distress the Baiga offers an oblation of milk to Kálí. The goodwill of 'Arha Burhi' (their ancestors) is invoked on any occasions of moment.

Festivals.—At the 'Phagna' festival, in March, a 'simal' (cotton tree) branch is planted on the east side of the village, straw is tied on the top of it, and then set fire to. After drinking and dancing round this, the Baiga cuts off the top with a 'balua' (battle-axe). He then takes and sticks it over his own door, and offers a sacrifice of a spotted fowl, and some bread made of rice flour. This festival lasts for two days, and they dance the 'Tharia' and 'Jhumta. The 'Sarhul' festival, in April, lasts four days, a red cock and hen are sacrificed and they dance the Jhumta and Chandrani. Once a year, in the month of July, the Pahan sacrifices to Kálí a 'khassi,' goat which the whole village subscribes for. At the 'Nowa' or first crop festival in September, the dances are Chandrani and Desoari, and only a hen is sacrificed by the Pahan, but after the harvesting is over, every Koroa household offers a thanksgiving sacrifice of a red and white hen to ancestors. The 'Sohorai' or cow festival, in September, lasts four days, and two red cocks are the proper sacrifice on this occasion. At the 'Dassain,' in October, the Diwan of Khuria sacrifices a 'khassi' goat. The Karma festival, in October, lasts two days. The villagers cut a branch of a karam tree, plant it in the middle of the 'akhrá,' or dancing-ground, and drink and dance round it. At this the Chandrani is the proper dance.

Marriage ceremonies.—Although Koroas do not marry until they are grown up, their marriages are often arranged by parents. The would-be-husband has always a say in the matter, and in his eyes, working-capabilities are the chief beauty in a wife. Koroas are divided into

several families, each of which is known by its 'gotor,' and no two people of the same gotor are allowed to marry. The gotor stands for our surname. An orthodox marriage is conducted as follows. First the betrothal is formally gone through by the parents of the bridegroom, taking to the parents of the bride two 'kalsis' of 'daru' or native liquor made from the 'mahwa,' and settling the price of the girl, which is generally about Rs. 5. The young man goes with his parents next time and takes besides the Rs. 5, a 'khasi' goat, a piece of cloth for his intended, and another for his future mother-in-law. On the wedding-day a feast is given at the house of the bridegroom's father to which all relatives and friends are invited, and a party of the bridegroom's friends go and bring the bride. A person called an '*aguait*' arranges all the ceremonies. The clothes of the bride and bridegroom which have previously been dyed yellow are tied together by the 'Lokundis,' who must be unmarried people. The 'Lokundis' are the bridesmaids and bestmen. The bridegroom then puts 'sindur' on the bride's forehead, and the '*aguait*' throws a fist-full of uncooked rice on the ground. The happy pair then go and *salaam* to their parents and to the assembled company. They then seat themselves between their parents, and the husband puts bangles on his wife's wrists, and anklets on her feet. The company then begin to eat and drink, and afterwards the young people commence their dancing, which is kept up all night. The next morning, after a final drink, all the party go and bathe, and then leave the happy couple to their own devices.

Marriage customs.—A Koroa can marry a second wife, if he has no children by his first, or if his first wife leaves him, or if he is divorced from her. If his wife leaves him, he can get back her price, from her parents or guardians, and this is as good as a divorce. Widows can remarry, and a man who marries a widow or divorcee is called a 'Biyáhur.' If a man leaves his wife without a cause, she can call a 'pancháyat,' and have him find Rs. 5. When young people marry without their parents' leave, it is called a 'Dhuku.' The relatives then hold a 'pancháyat,' and make the young man give a 'khasi' goat and two 'kalsis' of 'daru,' for their benefit.

Birth customs.—For about a week or ten days after a birth, the mother is considered unclean. Children are named a month after they are born. They are only named after their grandparents, when the mother dreams of a visit from the said ancestors. If a girl is to be born, the woman dreams that either her own or her husband's mother came with offerings of 'tarpat' earrings or beads; but if a boy is expected, she dreams that either her own or her husband's father came with an offering of a 'dibi' or a 'batua' (small brass pots for eating out of).

The child is then called its grandparents' 'aotár,' and is named after the said ancestor. A big feast is always given at a christening. Boys are preferred to girls.

Young people.—Boys are burnt on the forearms, when they are about ten years of age, but girls are not tattooed like Muṇḍas, Kharias and Uraons. Property descends only to male heirs. Every large village has its Dhamkuria or bachelor's quarters, for boys who are too old to live with their parents. Girls stay with their parents until they get married. The dancing-ground is usually an open space in front of the Dhamkuria. Young people enjoy considerable freedom until they are married. There are no old maids amongst Koroas. Children take the 'gotor' of their father.

Death Customs.—When great persons die their remains are conveyed to the banks of a river and burnt by their relatives. Ordinary people are buried and large stones are placed over their graves. When the Pahan Pujár or Dewar die, their remains are burnt and buried in their own fields. Ten days after a death, the nearest relatives give a big dinner. When a pregnant woman dies, her ghost haunts its relatives and has to be turned out of the village with the assistance of the Baiga.

Appearance.—In appearance the Koroas of Jashpur, Sirguja and Barowai are usually very black with flat square faces, and matted locks. Physically they are short but very strongly made.

The Pahariyá-Kharias.

Habitat.—The Pahariyá-Kharias have little to boast off in the way of history, and those in the south-west have the same tradition as the Kharias of Lohardagga, *viz.*, that they came from 'Roides' and 'Kharia-ghát.' They are found scattered on the hills in the south of Mánbhúm, in various parts of Singbhúm and Kionjhar, and on the borders of Gangpur and Raigarh, and (as their name implies) they are exclusively hill men. At the foot of the hills in the thickest jungles are found the Perai-Kharias, who are said to have been outcasted by the hill men, and with them are also found the Makria-Kharias, both these tribes being gross feeders. The Makria-Kharias eat monkeys, and thus stand in the same position to the Kharias as the Birhors to the Muṇḍas. It is most probable that in ancient times all the Kolarian tribes ate monkeys.

Language.—There is a difference in the language of the hill and plains of one word in twelve, and the following are a few examples:—

<i>English.</i>	<i>Plains-Kharia.</i>	<i>Hill-Kharia.</i>
Cloth	... Lutui	... Sirak.
Fever	... Ghorna	... Tonor.
Flesh	... Mas	... Kumang.

<i>English.</i>	<i>Plains-Kharia.</i>	<i>Hill-Kharia.</i>
Foot	... Katta	... Jura.
Jackal	... Tuyin	... Karcha.
Monkey	... Bandar	... Sakoi.
Morning	... Meang	... Patar.
Plantain	... Kera	... Kondo.
River	... Ompai	... Jor.
To-day	... Musa	... Kone.
Near	... Ubdu	... Ekor.
Weep	... Yamna	... Libdana.
Bad	... Bekar	... Kambo.
Old	... Buddha	... Kendrubo.

Divisions.—There are two tribes of hill Kharias, the ‘Pahariyá’ and the ‘Neosa.’ The Pahariyás are the more civilized, being more fastidious as to their food, and wearing cloth, while Neosas are said to eat cows, and animals that have died of disease, and most of them wear only leaves. Neither of these tribes can speak any language but their own, but it is only with difficulty that they can understand each other.

Food.—Pahariyá-Kharias eat buffaloes, sheep, goats, pigs, fowls, &c., but not cows, tigers, snakes, lizards, &c.

Religious Festivals.—In religious ideas the Pahariyá-Kharias are wonderfully advanced. They worship the Sun, ‘Giring Pújá,’ every two or three years, in the months of June or July, the head of every family doing his own pújá, on a bare rock, and offering a white cock, a white goat, or a white pig, according to his circumstances. Every village has its priest, or ‘Kalo,’ who must be a Kharia, and his sacrifices are to be made at the ‘Sarna’ or Jangkorbo. In February there are three festivals. At the ‘Phágun’ festival each household offers its own sacrifice. At the Jangko festival, the Kalo offers a sacrifice for the whole village. This festival is kept in honour of the Mahua and Mango, which fruits are then in season. Then there is the ‘Lamlam,’ or hunting festival, at which the Kalo again officiates for the whole village. At all these festivals the ‘Tharia’ is the fashionable dance. In June each household offers its ‘khidori’ sacrifice. In September the ‘Kalo’ offers the ‘kadoleta’ sacrifice, at the cutting of the upland crops. At the ‘Karam’ festival, in September, the young people of both sexes offer sacrifices at the akhrá, or dancing place. In October the ‘Kalo’ offers a sacrifice at the ‘Kharra Pújá,’ of a brown khassi goat, and three cocks and one hen of different colours. The ‘Bandai’ festival is kept in October, and at this they dance the ‘Jadura.’ They dance, the ‘Desaoli’ in May and June and the ‘Jadura’ in October, November and December. In the months of February and September each house-

hold offers a sacrifice to its ancestors, who are supposed to act as guardian angels to their living relatives.

Demons.—It is the ‘Kalo’s’ duty also to keep an eye on the various malignant spirits that haunt every Kharia village, and to propitiate them when necessary. The following are the most common of such evil spirits: The ‘Pahto-Dubo’ or horse demon. The ‘Dorbo-Dubo’ or elephant demon. The ‘Gorea-Dubo’ or fire demon. The ‘Raksa-Dubo’ has a man’s body with big protruding teeth, and he carries a rod with a noose at the end of it, for catching people with, a big basket to put them into, and a hatchet to kill them with. He can only be appeased by the offering of a ram. Then comes the ‘Gumi-Dubo,’ whose proper sacrifice is a cow. When sacrificing to these demons, the priest kills the animal, whatever it may be, and runs away. The other evilly disposed spirits are the ghosts of women who have died while pregnant, called ‘Churil-Dubos,’ and the ghosts of people who have met with violent deaths, called ‘Jianth-Muahs.’ These sometimes go about screaming or crying at night, and they inhabit large trees by the roadside, and pounce down on people who do not offer sacrifices. They frighten and sometimes kill the unfortunate wayfarer. The ‘Pahariyá-Kharias’ also personally offer sacrifices to the ‘Baranda-Dubo’ who lives in ant-hills. The sacrifice for this demon may be a buffalo, a ram, or a pig.

Good Spirits.—All the gods of the Kharias, however, are not evil. There are two great good spirits named Dhowlagir and Mainagir, and these have several spiritual apostles, who do their bidding. Three of the said apostles, known to my informant, were named ‘Deogan-Guru,’ ‘Lugu-Guru,’ and ‘Mado-Mantri. Some ‘Pahariyá-Kharias’, known as ‘Deonra-Lebus’ or ‘Motis’, can invoke the above mentioned good spirits, but only for good purposes. The ceremony is as follows: The ‘Deonra-Lebu’ takes a ‘samu’ or bamboo fan, in which he puts some rice, and he places a small light in front of him. He then begins to rub his hand over the rice, and to invoke the good spirits with the following chant—

“Come, come along, on the road I will make you sacrifices.

“Here I stand, your priest, cause the sick man to be set free, and I will give you sacrifices.

“Keep me (as your Deonra Lebu), and at the head of the waterfall I will make your sacrifices.

“Make the sick man stand up, walk and work, and then will I give you sacrifices.”

If the sick man recovers, the ‘Deonra-Lebu’ knows that Dhowlagir and Mainagir have granted his prayer, and he gives his sacrifices according to promise.

Witches.—But should the person die, and there be the slightest suspicion of the existence of a wizard or witch in their midst, the Deonra-Lebu again calls the good spirits to his assistance, and sees the wizard's or witch's face in the light that is set before him. He then tells the 'Re,' or head of the village, who calls up all the villagers and explains the circumstances. The unfortunate wizard or witch is then turned out of the village, with much bad language and rough treatment. If any resistance is offered, the offensive person is beaten and sometimes killed outright.

Marriage customs.—'Pahariyá-Kharias' only marry when they come of age, and widows or divorcees are allowed to remarry. They may marry two or more wives, but very few ever do so. They must, however, only marry with other Pahariyá-Kharias, and the parties to the marriage must be of different 'gotors' or septs. The following are a few such septs, *viz.*, 'kiro' tiger, 'dungdung' eel, 'bilung' salt, 'baa' dhan, 'kerketa' a bird, 'soreng' stone, 'kulu' tortoise, &c. Pahariyá-Kharias have no 'dhamkuria' or bachelor's hall, but they have an 'akhrá' or place for dancing. Marriages take place at the home of the bridegroom, outside of the house. The groom has to pay the girl's father a present, called 'gining.' This is not paid in money but in cattle. A fair price for a wife is two buffaloes, or seven heads of cattle. All friends and relatives are invited to the marriage feast. The bridesmaids anoint with oil the heads of both bride and bridegroom. The bridegroom then puts sindur on the forehead of his bride, and she returns the compliment. The best man then splashes them both with water, and the ceremony is complete. The happy couple are then carried about, by two strong men, to receive the congratulations of the company. After this the party sits down to eat and drink, and the rest of the night is spent by the young people in dancing, and by the elders in drinking. Next morning they all go and bathe together, in the nearest river or pond. When a man cannot afford to have a ceremonious marriage, he marries without ceremony, and this is called a 'dhuku' marriage. If married people cannot agree, they are at liberty to separate and to remarry with others if they choose.

Regarding children.—All property descends to male heirs. After child-birth the mother is considered unclean for six days, and during this time she must live and eat in a separate room by herself. The child is named when it is a month old. To find an auspicious name, grains of rice are thrown into a bowl of water, as each name is called, when all the grains come together at the bottom of the bowl, the last mentioned is the proper name. When boys reach the age of 8 or 10 years, they have their forearms burnt. Girls at about the same

age are tattooed (by 'Malar' women) on their foreheads and temples, never elsewhere.

Regarding the dead.—The rich burn and the poor bury their dead. Dead people turn into ghosts, and these live chiefly near their burial-grounds. When a person is dying, all the ghosts in the neighbourhood get round his deathbed, and dance and make merry, for a new 'muah' or ghost is about to be born to them. People on the eve of death can see such ghosts, and then they know their time has come. The ghosts of people who die a natural death are quite happy, and do not molest the living.

The Sobors or Savaras.

History and traditional references.—The Savaras (a numerous section of the Kolarian race) are the southernmost of any of the aboriginal tribes who still speak a Kolarian language, and they have maintained their distinctive title from very ancient times. There is an inscription cut on the rock at Girnar in Gujerat from which we learn that Rudra Dáma (one of the Sah kings about 300 B. C.) conquered the Savaras and other wild tribes; and the Savaras are also referred to in the Puráṇas as a wild tribe in the south-east. Ptolemy mentions the Sabaræ, and Pliny speaks of a tribe of Suari. Martin in his *History and Antiquities of Eastern India*, says that a large tribe of Síviras are traditionally reported to have existed and flourished in Sháhábád and Bihar contemporaneously with the Cheros, but there are none in those districts now. However Sherring in his "Tribes and Castes of India" states that a tribe of 'Seoris' who were in former times much mixed up with the Bhars, Cheros, Kols and Kharwars, were once established in Ghazípur and Mirzapur, and that a few are now to be found in Central India. "These people much resemble the Gipsies of Europe. Their women wear a tartan dress and often have a kind of horn projecting from the forehead as an ornament. They live in light and easily-moved booths made of grass and reeds, are fond of intoxicating drinks, and eat the flesh of swine and oxen. They procure wives for their young men by kidnapping female children, and live principally by jugglery, coining false money and theft."

Mythological and Historical references.—It is difficult to say whether these 'Seoris' are a branch of the Savaras of the south or not. A Mahábhárata legend says that the Savaras were created from the excrement of the wonder-working cow "Nandiní," which belonged to the hermit 'Vaśishṭha,' who employed them to punish a Kshattriya king named

“Viśva-Mittra” the son of Gadhi, king of Kanauj. From this legend it might be inferred that the Bráhmans employed an army of Savaras, (whom they imported from the south) as mercenary soldiers to fight on their side against the Rájputés of Kanauj. These Savara soldiers would naturally leave their wives behind, and this would account for their almost total extinction, and for the necessity for their young men to procure wives from other tribes. The Cheros and Kharwars with whom the Savaras were associated are still very numerous and prolific in Mirzapur, Sirgúja, Palamu and other neighbouring districts.

Geographical Distribution.—In Sambalpur, Orissa and Ganjam the Savaras are found in various stages of civilisation and adopting various languages and customs according to their surroundings. In Ganjam they speak a mixture of the Kolarian and Dravidian languages and are known as Sonds, Sowras, Jara Savaras, Luda-Savaras, Arisa-Savaras and Tekkati-Savaras. In the Native States of Orissa and in parts of Sambalpur they speak dialects of Uríyá and are divided into the following sub-tribes, *viz.*,—

Divisions.—Sowras or Saondas, very hinduised cultivators. Taalas, very hinduised cultivators. Bentkars, hinduised, and weavers by trade. Ludhas, hinduised, and blacksmiths and ironsmiths by trade. Kella-Sobors or Potor-pinda-Sobor, the men are musicians and the women dancing-girls. It is said that in former times their women only wore leaves.

Sub-division of Sobors.—The purest representatives of the race call themselves Sobors, and speak a dialect of the Kolarian language which could be understood in Chuṭiyá Nágpur. These people are only to be found in the most jungly parts of the Native States of Orissa and Sambalpur, and a few are also found in Gangpur one of the southern tributary states of Chuṭiyá Nágpur, and the following notes only refer to these Sobors.

They are divided into three sub-tribes, *viz.*,—

1. Pardhea or Jara-Sobors are cultivators and shikaris. They, are sometimes known as ‘Kurus.’ They eat pigs, fowls, goats, fish &c., but not cows, buffaloes, tigers, lizards &c.

2. Potkota-Sobors, boat and string-makers and cultivators. They can eat the same animals as the Pardheas and also buffaloes, but cows are forbidden.

3. Bassu-Sobors are chiefly cultivators. They can eat the same as the Pardheas and also shell-fish.

These sub-tribes cannot intermarry or eat together, but they dance, drink and otherwise fraternize quite freely.

Septs and Totems.—They are divided into numerous septs of which the following are a few, *viz.*,—

Saram,	sambar	cannot eat.
Murmu,	nilgai	do.
Barhia,	wild pig	do.
Guincha,	tree mice	do.
Ir-tirki,	guinea-pig	do.
Nag,	cobra	cannot kill.
Sua,	parrot	cannot kill or eat.
Toro,	lizzard	do.
Hemrom,	a bird	do.

Pardhán, a title, the man who reinstates into caste.

Bisual, a title, the man who officiates at deaths.

Nega, a title, headman of a village.

Bhui or Bohi, those who carry palkis.

No two people of the same sept can intermarry. The wife belongs to the sept of her husband after marriage, and male and female children belong to the same sept as the father.

Religious Festivals.—The Sobors who retain their aboriginal customs have priests of their own tribe, who sacrifice goats, fowls, pigs &c. at the village 'dimur' or spirit-grove. The head priest is called 'Turi' or 'Jhankor' and his assistant the 'Lengena,' and these offer sacrifices at the following festivals, *viz.*,—

Mágh-porob and Mágh-puni	in January.
Phagua, Phágun-pun and Gundi-Khia	in February.
Choit-porob and Choit-puni	in March.
Boiság porob	in April.
Jet-puni	in May.
Assar-porob or Dutia	in June.
Rakhi-puni and Pura	in July.
Nua-khia, Korma and Ekadasi	in August.
Tugilosa, Buriusa and Dalkhai	in September.
Kártik-puni, Bhaijinta, Pojinta Borousa } Usa-borot, Kolasi-usa and Kola-Chusa }	in October and November.
Pús-puni	in December.

Gods and Demons.—The head of every household is also supposed to sacrifice to numerous gods, of which the following are a few. Gorompoti, village god. Bonera, hill god. Bons-poti, jungle god. Panchkonda and Peta-bulia, outside gods. Ludha and Ludni, Kandi-bent, Pagura-bent, and Pardhia-bent are household gods. Debí, Mahádeo, Mahábír, Bura-Bhim, Bhogia Bura-Deo are all great gods. Satbohoni and Jolkomoni are water nymphs, and the following are demons of

sorts, Rakas, Bodru, Kalka, Rui bongra, Podmasini Temasini, Bhandar-gohoria, Churguri, Horli-pat and Kondra-pat.

Dances and Music.—Sobors have the following dances; *viz.*,—

Jadura	men and women together.
Karma	do.
Khedapar	do.
Jatra	do.
Kalanga	do.
Biha	do. at weddings.
Sudni	only women.
Konkor	do.
Kheldi	single woman of Kela Sobor tribe.
Dond	danced by single man carrying bells on a stick.

They use the following musical instruments: Lepur, Champ, Betbari. The Kela-Sobors use the Khonjini or Ghurka, a peculiar instrument which emits groans and grunts.

Wedding customs.—The uncivilised Sobors do not marry until grown up and the price of a wife is usually Rs. 5. Widows and divorcees can remarry, and a divorce is effected by returning the price paid for the wife. The marriage takes place at the man's house, and the bride is borne to the wedding on the backs of the bridesmaids. The bridegroom has to give a cloth to the bride, her mother and younger brother. At weddings Sobors do not dance the war-dance of Chuṭiyá Nágpur, but have a peculiar wedding dance of their own. The preparations for the wedding party are very much the same as in Chuṭiyá Nágpur.

Marriage customs.—They have the usual 'Mandua-tand.' Branches of 'Mahua' and 'Sargi' are planted on the altar, which consists of a four-cornered mound of earth, at each of the corners of which are placed water-pots with lights in them, a string being passed round the lot. The ceremony commences by the happy couple holding each other's little fingers and marching seven times round the 'Chouuda' or altar, the woman going in front. The two being then seated together, the bridegroom puts a spot of 'sindur' on the bride's forehead with his right hand little finger, and she returns the compliment in exactly the same manner. The bridesmaids then draw near and tie the clothes of the pair together. After this they make the bride promise never to leave her husband, and (as it were to certify to the contract) put a big broad mark of 'sindur' on the bride, reaching from the crown of her head to the tip of her nose. The happy pair then retire into a house prepared for them, while the rest of the party sit down to dinner. After dinner dancing and drinking are commenced and usually carried on until next

morning. Early in the morning the bridesmaids appear to wash the feet of the newly-married couple, the man receiving their attentions first. Sobors are permitted to marry as many wives as they choose, but do not usually have more than one.

Customs relating to children.—After childbirth the mother is considered unclean from six months to a year, and the husband has to live and eat apart from his wife, not even being allowed to drink water from her hands; and if there are no female relatives in the house, he has to do all the cooking. To effect a purification an official called 'Pardhán' has to give some drinking water first to the mother and then to the father, and finally to drink some himself, each one drinking out of his or her own hand. Just previous to this ceremony the mother has to bathe. Before the purification, neither the father nor the mother can eat meat. After the purification they have a big dinner to which relatives and friends are invited. In Chutiyá Nágpur the 'Pardhans' are a sub-tribe of the Kheroars or Bhogtas. The Sobors do not usually burn 'sika' marks on the boy's fore-arms, as is customary amongst the aboriginal tribes of Chutiyá Nágpur. Girls are tattooed chiefly on the biceps. The Kol custom of tattooing on the forehead is practised by a few; but I noticed only old women with these marks, and I therefore presume the custom is dying out. The tattooing is done by the women of the Temna or brass-working caste. Amongst Sobors all property descends to male heirs only. The 'Dhamkuria' or bachelor's hall of Chutiyá Nágpur villages is not known amongst the Sobors. The Sobors usually bury their dead and put stones over the graves. The clothes, ornaments and sometimes the weapons of the deceased are buried with them. They believe in the existence of the spirits of the dead and also that they haunt their own homes; therefore at meals it is customary to put aside a pinch of food and some liquor to show the spirits they are not forgotten. Sobors are very superstitious; they believe in sorcery, and people suspected of practising the black art are hated, feared and often ill-treated. A grim sect of these people, known as 'Bisuals,' are the officials whose duty it is to offer sacrifices to the dead. They get paid for their services, and the office is hereditary, so that the Bisuals will doubtless become a sub-tribe in time, just as the Baigas have done amongst the aboriginal tribes in the Western Native States of Chutiyá Nágpur. The Bisual sacrifice consists of rice and the gum of the Sarai tree.

Language.—The following list of words shows where the Sobor and Saonda differ most from other Kolarian languages.

<i>English.</i>	<i>Sobor.</i>	<i>Saonda.</i>	<i>English.</i>	<i>Sobor.</i>	<i>Saonda.</i>
Ant	Juri	Bobo	When	Kote	Yenga
Boat	Dhondsa	Voda	Bad	Bogda	Sedele
Day	Angiana	Tamba	White	Tele	Palu
Where	Kon	Tenga	Small	Dihing	Doyina
Without	Guritke	Vodita	Thin	Pandra	Palapala som
Near	Hopora	Yuya	Hungry	Raing	Dolijan
Much	Birbarang	Bari	Be silent	Atupme	Kandang ama
What	Kate	Vongado	Hear	Anjom	Andangna

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*Hā-shang-rgyal-po and Ug-tad, a Dialogue. From the Tibetan.*

*By KARL MARX, Missionary at Leh, Ladakh.*

(Once upon a time) there was a king named Há-shang, who did naught but sin. (Now), had this king died, he would have gone to perdition; Chom-dan-das, however, had mercy upon him, and transformed himself into a minister called Ug-tad.<sup>1</sup> After he had come into the presence of the king and performed his obeisance, (the king) accepted him as his minister.

(It so happened, that) the king had two wives. Now, the king raised his second wife<sup>2</sup> to (the rank of) the first and gave her the golden crown. The first wife<sup>3</sup>, being jealous, threw the Chhang<sup>4</sup>-cup at the king. The king resented this and gave the command to Ug-tad: 'Go and kill<sup>5</sup> this woman!' Ug-tad replied: 'It is not right to kill the queen for an offence so trifling.' The king (again) said: 'If you will not kill the queen, I shall kill you!'

Then Ug-tad conducted the queen to a grave-yard, and after having made her over to the care of the hobgoblins,<sup>6</sup> he made a sign to her meaning: 'don't be afraid,' and left her.

Thereupon he returned to the king. The king asked: 'Have (you) killed (her)?' The minister said: '(Yes, I) have killed (her).' 'Very well,' said he.

<sup>1</sup> འུག་ཏཱ་

<sup>2</sup> ལྷོ་མ་

<sup>3</sup> རྩོམ་མ་

<sup>4</sup> རྩང་ the beer of Ladakh and Tibet.

<sup>5</sup> 'Kill and come' སེད་ལ་ཤིག་

<sup>6</sup> མེ་མ་ཡིན་པ་